

True Living.

To breathe to eat, and sleep, or in vain strive
 With Nature's laws a hopeless war to wage,
 And reap unrest and pain from youth to age.—
 This is not life, but death. He only lives
 Who from the heart's full fountain freely gives,
 And takes as freely, love's large heritage.
 Who saves his life shall lose it, and the prize,
 If gained, is not worth having. He who dies
 For God and truth and lost humanity,
 Scorning delights to live laborious days
 Shall win, not wealth nor place nor human praise,
 But life indeed, and immortality.

JEWISH LIFE IN PALESTINE IN THE TIME OF CHRIST.

BY THE REV. W. F. ADENEY, M.A.

There is no reason to suppose that the dwellings of peasants and artisans were different from those seen in the towns and villages of Palestine in the present day. Let us look at such a house as that in which Mary and Joseph brought up the child Jesus. It is not built with stones or bricks, but only with mud dried in the sun, and externally it looks like a square block of earth, it may be with green grass growing on the roof. We can understand how it would be possible for a thief to dig through and steal from a house thus built. There is no chimney. Fires are rarely lit; but when the weather is cold a charcoal brazier may be laid on the floor.

There is no window. All the daylight that is to be had comes in through the open door. The strong sun-light of the East makes the most of the smallest chink, and the gloom of a windowless house is much less there—where, too, no one wishes to shut the door to keep out the cold air—than it would be under the fall smoke that envelopes London. For all that, the light must have been greatly obscured; and we are not greatly surprised to learn that the woman, who had lost a piece of silver, needed to light a lamp before she could look for it. Nor are we to be surprised at her having to sweep the floor before she could find it—for the floor is only trodden earth, often thick with dust and refuse.

Practically, the house consists of one chamber, but there is an alcove at the further end, where part of the family sleep. It is likely enough that the house is built against a hill, and if so, a cave may be utilized for this purpose. A raised platform, approached by three or four roughly-hewn steps, constitutes the women's portion of the dwelling.

Domestic utensils are but few. All-important is the mill—consisting of two stones, the upper one having handles attached to it, with which the two women, who sit facing one another, with the mill between them, turn it. A bushel is an article of furniture which one is always to look for. Thus Christ speaks of "the bushel." Turned upside down it serves as a table while the family squat round it at their homely meal. When the lamp is lit this may be conveniently placed on the bushel—it would be a mistake, Christ says, to reverse the action, and put the lamp under it. The lamp is a little earthen vessel, with a spout for the wick to come out at, a hole in the middle for the oil to be poured through, and a handle at the back.

If Joseph's workshop were like a carpenter's shop in Nazareth at the present day, it would be a square room, open on one side to the street, and quite flush with the pathway, so that passers-by could watch the young apprentice as he drove the saw and plane, and fashioned the ploughs and yokes, of which Justin Martyr speaks. Here he would often be called into conversation with the talkative loiterers, to whom—as to most Eastern people—time is of no value. Thus he would be an observer of men in the street of Nazareth even in his early days. Through these streets there would pass a busy traffic.

In the present day, wheeled vehicles are unknown in Palestine, excepting on the road from Jaffa to Jerusalem. The broken, rocky paths would not admit the roughest waggon to travel over them. But things were better in the old, more civilized days. Wealthy men rode about in their chariots; and carts, drawn by oxen, were in use. But wheels were never employed in the East as freely as with us; and beasts of burden were employed to carry goods on their backs.

It is a singular fact, that the camel is the only one referred to in the New Testament, for it must have been much in use, not only for conveying merchandise across the desert, but for carrying

goods between the towns and villages of Palestine. The ox and the ass were the more common domestic animals of the agricultural classes. Wealthy men drove about in carriages drawn by horses. Other persons rode on asses—the Syrian ass being a strong, brisk little animal, though not regarded so highly as the noble Arabian horse.

Dress—most people in the streets were on foot and probably dressed much as they are dressed in the present day. A little baby would be put into light swaddling clothes. When liberated from this painful constriction, he might be seen in a state of complete nudity, sitting astride his mother's shoulder, a safe vantage-ground from which to survey the brisk crowd with infantine merriment. A little older, the child runs about and plays in the street, clad in a single garment—a sort of long shirt, with short sleeves, and open at the chest. He has no shoes.

The dress of a man is richer, and more various. He wears a large cloak about his shoulders, of striped colours—the commonest being brown and white. When he is travelling he gathers it about him the loose folds above the girdle serving as a large pocket. Beneath the cloak is a close-fitting, long tunic, with sleeves—often of bright colours—blue, yellow, red. The humbler classes are more often clad in blue, or blue and white colours. It is likely that our Lord's tunic was blue. Beneath the tunic a shirt was sometimes worn. The priests wore trousers down to their feet. The coverings of the feet were of two kinds—shoes and sandals. On the head



NATIVE TYPES IN MODERN PALESTINE.

was a shawl, bound with cord, and falling back on the shoulders.

Pictures representing Christ bare-headed must be false. Under the fierce Syrian sun, everybody must protect himself against sunstroke. Therefore, we must imagine that our Lord wore one of these shawl-like head-dresses—perhaps a silk one, of bright colours—yellow predominant—the present of one of his devoted wealthy followers.

The dress of the women was like that of the men, excepting that it was more ample, and that a veil was commonly worn over the face. A Jewish woman was freer in this respect than a Mohammedan woman is at the present day. She could unveil her countenance when she pleased, without being considered immodest; but she could also veil it when she pleased. An attempt to remove a woman's veil was always a gross insult.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON VIII.—MAY 23.

THE CONFERENCE AT JERUSALEM.

Acts 15. 1-6, 22-29. Memory verses, 3, 4.

GOLDEN TEXT.

Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15. 11.

OUTLINE.

1. Jewish Law, v. 1-6.
 2. Christian Liberty, v. 22-29.
 Time.—A.D. 51.
 Places.—Jerusalem and Antioch in Syria.

HOME READINGS.

M. The conference at Jerusalem.—Acts 15. 1-11.
 Tu. The conference at Jerusalem.—Acts 15. 12-21.

W. The conference at Jerusalem. Acts 15. 22-32.

Th. Paul's reference.—Gal. 2. 1-10.

F. The true rule.—Gal. 6. 11-18.

S. True righteousness.—Phil. 3. 1-11.

Su. One in Christ.—Col. 3. 8-17.

QUESTIONS FOR HOME STUDY.

- Jewish Law, v. 1-6.
 What visitors became teachers?
 Who had sent them? Gal. 2. 12.
 What did they teach?
 What had Jesus taught about this? Mark 16. 16.
 Who disputed this teaching?
 To what city were they sent?
 Who were to settle the dispute?
 Through what cities did they pass?
 What tidings made the brethren glad?
 Who received the delegates at Jerusalem?
 What report was made?
 Who was offended?
 What did they insist upon?
 Who were called together to settle the question?
- Christian Liberty, v. 22-29.
 What did the council decide to do?
 Who were chosen to go to Antioch?
 What greeting was sent with these messengers?
 What did the church at Jerusalem learn?
 What did they decide to do?
 What was said to Barnabas and Paul?
 What was said about imposing burdens?
 What things are forbidden?
 What is the final word?
 What is the real burden of this message? Golden Text.

frigate" so and so, "and I take the liberty of coming to speak to you in reference to what you said about these islands. I was there with my ship, I saw these people, and I saw the circulation of the Bible among them, and I never saw such Christianity in all my life as among the people of these islands." Said he, "They reminded me of those people of whom you read in the Acts of the Apostles."

"MAKING A LANDFALL."

Having secured his pilot, it is the captain's next aim to make a "landfall." That is to say, he wishes to come in sight of some well-known object on shore, which, being marked down on his chart, will show him just where he is and how he must steer to find the entrance to the harbour.

A special lighthouse is usually the object sought, and in approaching New York harbour it is customary for steamers from Europe to first find, or "sight," Fire Island Lighthouse. This is on a little sandy island near the coast of Long Island. Besides the lighthouse there is on this island a signal and telegraph station. When, therefore, the liner steams in sight of Fire Island Light she hoists two signals, one of which tells her name and the other the welfare of those on board. The operator then telegraphs to the ship's agent in New York that she has been sighted and that all on board are well, or are otherwise.

The ship's course is then laid to reach the most prominent object at the harbour entrance, in this case Sandy Hook Lighthouse. She is easily recognized: a big, cradle-shaped hulk, painted red, with two stumpy masts, having black ball-shaped cages on top of them. If it were night she would be found by a light at her masthead flashing brightly white for twelve seconds and invisible for three.—St. Nicholas.

ON A HOT DAY.

One of the New York daily papers recently told of a boy who was passing one of the large hotels when ice was being delivered there. In handling the ice a large block broke and several pieces were left on the sidewalk. The boy stood still and watched the icemen until he decided they were not going to pick those pieces up. He went to one of the men and asked if he might have the ice. He was told he could. He gathered the pieces up and carried them to a trench where some workmen were at work in the sun and gave the pieces to them. The men were astonished at the offer, and then eagerly grasped the ice. The boy walked on whistling.

PRACTICAL TEACHINGS.

Where does this lesson show—

- That good men do not always agree?
- That Christianity is not rites, but holy living?
- That it is by grace we are saved?

LIVE OR DIE, PUT ME ASHORE.

A STORY TOLD BY DR. JOHN HALL, OF NEW YORK.

It is nearly two generations since a boat's crew left their ship to reach the Hervey Islands. One of the passengers upon that boat desired to land, but the boat's crew feared to do so, as the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said, "Live or die, put me ashore." They would not go near the land; he plunged into the surf and held high the book. He reached the land. The cannibals did not kill him; but he won their favour, and lived among them, and, for aught I know, he died among them.

Thirty years afterward another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the greatest eagerness, and paid for by these people. This was the result of the labours of that heroic young man who said, "Live or die, put me ashore." I was preaching to my people some time ago on behalf of the Bible Society. I mentioned this circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly-looking gentleman, a man that looked as if he might be a descendant of one of the old Vikings, and said, "You will excuse me for coming up to speak to you and introducing myself; I am Captain" so and so—I need not give you his name—"I am in command of her Majesty's

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